

Mr N So now we trust to luck, huh? No luck is involved when one knows. So now we talk about work. Work? Who has questions of work?

Q-A Two weeks ago I brought in a task I had failed on, and you gave me to punish myself and to choose my own punishment. I started out with the grandiose scheme denying myself five big things. It sort of went along fine for about four days, until a series of incidents caused a great emotional thing in me and then the whole thing disintegrated and from that time on it's been a long...it seems like all the energy that had accumulated in me just sort of went out of me. Since then, it's been very difficult to do anything at all.

Mr N It's sort of like the wish to eat is there and the stomach will not take it. Well, you know, one has to have common sense for one thing. And the other is that you must know your own capacity. And that even the wish of doing something worthwhile, five things and big things, you see, it's quite (?).

What is it you denied yourself?

Q-A Well, walking which I like to do and any reading, and I tried to deny myself all the habits which I have with my hands, just keeping my hands still which is something I could never do. And I tried to deny myself looking at females on the street when I'm...

Mr N That's a very good one.

Q-A ?..and the fifth one I don't remember right now; it was something...

Mr N And which one you fell down on?

Q-A All of them except reading; I managed not to pick up a book

Mr N And then when you discovered that you couldn't do it, did you save any one of them? Could you continue with any except the one reading? Looking at females?

Q-A Well, you know, I could say yes, but I don't trust myself.

Mr N No, no. What you have done the last three days because of a seven day relapse? You said you were at a loss after you discovered you couldn't do it, you sort of went haywire.

Q-A What happened was I went through a series of external situations that created a lot of bad emotions in me...

Mr N I think the one where you couldn't walk was a rather easy one; it was not so difficult, was it? It meant spending money, maybe. But why did you make the punishment so heavy? You thought it was a crime that befitted that?

Q-A I was sort of angry at myself.

Mr N I think that is right; I think it is right that you were angry, but you see, the anger was based on the assumption that you could do it, and at most, you can say you found out what you could not do. I think it is necessary to settle it for yourself that it could be connected with a punishment, that is why I suggested it; but not as serious as that. The reason for the punishment, if I punish myself, is to remind me that I should wake up. I don't wake more when I have more punishment. That is what I mean by common sense; you must never forget the reason why you want to do a task, and why you want to punish yourself. The sole reason for a task is to try to wake up to yourself, or at least to make an attempt to be awake, or to observe yourself, or to become conscious in that sense, and then when you have that the task can even be very small, as long as it reminds you. And it is never in the accomplishment of the task per se; if that's all there is to it,

it's no use. But when the task can remind you that you have to have something in you that wishes to wake up, then it depends on the desire. So all the task will do, and all the punishment should do is to remind you that you should have a desire, and then it depends on the desire how long your effort will be and what obstacles you will overcome. So the bigness of the punishment-- you can be angry at yourself, but the anger was really because you didn't have common sense or you didn't have knowledge of yourself, of what you could do. I would simply say well, at least I found that out. And I want to connect it that next time I do not do it again by remembering the punishment, but not make it too heavy. Your not reading I don't think was much of a punishment either. Because I think I can occupy myself even if I like to read with other things; it is not such a punishment that I don't read, because I find other things to do. I think the fourth one, not looking at females, that I think is a very good one. That of course takes one's attention so completely and it is so automatic that really you have to make a special kind of an effort to go against it. Not that I would recommend that you try to continue it because so far the punishment is enough. Let's now spend the energy on another task. What now would you select for a task for yourself? I'll give you a task for this evening; to wake up now. During the meeting. I don't care what you do as long as you keep that constantly in mind or as constantly as you can. You can profit by the fact that we talk about work; you can profit by the fact that there are other people around you who at times without any question will make an attempt, and that you for yourself keep that uppermost in mind, and everytime you realize that you have not done it; that you have lost yourself, that at that time you resist, you

take on another position. You know what I mean?

Q-A Physical position?

Mr N Physical position. First you may sit with your legs crossed, you may hunch over a little bit, you straighten out; if you have straightened out and you realize you have fallen asleep, then you bend. All the time you change your posture everytime when you remember that you have not done your task. And with that and the new posture you have then the task to be awake again and to see how long it will last. And if you start to crawl in your chair constantly then I know and you also will know how often you lose yourself. All right? It's a good task. We watch you together.

Q-B I was given a task last week to try to give myself more to do each day and then to look back on the other day. I found that even though basically I did do more on some days than on others, the impact of knowing that I think so far in the future--for me it's always been the positivity of the future and even the negativity of the present, and it made me realize how much I'm always thinking of the future, and how secure I seem to think in that world, and how little I think of right now.

Mr N Supposing now you get up in the morning; do you think of the future already?

Q-B I usually think that, for example, if I were to see something before me, I may then decide well, I'll put it off til tomorrow; there's no real reason except that...

Mr N I see. How far does the future extend, til the next day?

Q-B I'd say sometimes it would go right far. It's always to put off what I can do right now.

Mr N Are you sure you can do it?

Q-B Am I sure...?

Mr N That you could do it--what you postponed?

Q-B That's the thing. I'm sure that 99% of the things...

Mr N Laziness?

Q-B I think that has something to do with it. It's very confusing. I really don't know...

Mr N Aren't you clear about that?

Q-B Yes, to an extent...

Mr N I'm sure you're clear about it. You must have a reason why you postpone it. You know, for instance, the thing of raking leaves. This is often when you are out in the country--you are not out in the country?

Q-B I think what it really amounts to--basically I believe very strongly that it's not laziness so much as the fact that I'm still very much scared of what I can do and I always try to shy away from what I can do, and I seem to drift from this...

Mr N How is that really?

Q-B I think that when I was younger I built up very strongly this defense of myself with other people, and now it's facing myself very strongly and it's not facing other people.

Mr N Let's make it more concrete. What is it now? Here you are facing someone, and now the other person is going to think something about you that you don't want? Make a concrete example.

Q-B I'd say that was basically it before and now it's in a transition which I can't quite understand because I don't really believe that other people matter like they used to in the past...

Mr N What are you doing during the day?

Q-B I try to, for example, this morning I was at a hospital watching operations on animals at Mount Sinai Hospital. For an example tomorrow I'll be going up to watch some autopsies and some dissection work.

Mr N Is that necessary for your education? In the form of a course?

Q-B No, this is for my own art work, my own sculpture...

Mr N To get ideas that you might sculpt later?

Q-B Yes.

Mr N So, it is gathering data to improve yourself or to gather more facts which afterwards you will want to use. So you get up in the morning with the idea that you want to study in that way. Collecting data. Right? Good, and then what? Then you go out and then what? Like this morning?

Q-B Well, this morning was all right. There were a few things that happened which weren't my undertaking, I waited around for... well, this is a good example--the doctor at the hospital had gone to emergency and I had sat in the cafeteria knowing very well that I could have done some sketching, and yet I didn't, and I realized afterwards that I had waited there for almost an hour and a half, I could have sketched the people in the hospital just around, and gotten my hand loosened up and so forth, but some kind of fear keeps on holding me back.

Mr N What did you do during the time in the cafeteria.

Q-B Dreamed mostly. Drank coffee and smoked cigarettes and mostly day dreamed and thought about what I would do afterwards.

Mr N What are your daydreams about?

Q-B Basically what kind of work I want to do, and feeling it to such a degree that I can do it, and yet I can't really...

Mr N Have you thought about that before as a daydream?

Q-B Yes, but I wasn't as aware of the fact that I was doing it like I am now; I mean I'm aware of it now...

Mr N When you are in a situation like that again, will you day-dream again?

Q-B I try to correct myself...

Mr N No, what I mean is if you have had a dream it might recur; your future and what you want to do, paint, sculpt and so forth. This I'm sure must occur to you many times. Now when it does happen, can you write it up. Write it down for yourself, what are your aims, to write down as it were, your dream. You know, I'm sure there are several kinds of dreams, but each time it is a new dream I would write it up on a piece of paper and put it in your pocket. Then when in the future you again will go over into day dreaming, and it will be a dream which is a little similar to what you already have had, you take the piece of paper out of your pocket, you read it in five minutes, and then you say now, finished, my dream is over. You have to teach yourself to take things out of your mind which keep on churning around, put them down on paper or formulate them in a certain way and then you have to have the strength of saying the dream is over; now I'm ready for something else.

Q-B This is what I was trying to do this week end; for example, a couple of times if I would be able to become alert to the fact, I would get up and either walk around very slowly or look at my hands, and I'd try very hard to do something...

Mr N Do you like to sketch people?

Q-B When I'm sketching I can't stop; it's getting myself to sketch.

Mr N You like to sketch when you sketch.

Q-B Yes, very much.

Mr N Can you from now on always go out with a piece of paper, so you can sketch? The pencil sharpened enough? I would like to eliminate all kinds of excuses.

Q-B I know; it's a thing that really...I can't explain it, I can't completely understand it, and it seems like when I am sketching, I can't stop, I don't divert it to other things....

Mr N Unless you have a doctor's appointment; you know that certain things have to follow other things, and that there is a certain time only allowed for sketching?

Q-B BThis is what I'm trying to do during the day. I'm trying to formulate my day; for example I have opportunities to do other things this week...

Mr N Keep all kinds of emergencies with you, as it were, that you know what to do in case something unforeseen happens. This is what you do the first thing in the morning when you look at your day, how it might go, and what particular experiences you might have, or how you will have to spend your time, that you safeguard against the possibility that you have to sit in the cafeteria and bite your nails and just have some coffee. That is under the assumption that you criticize yourself for spending your time that way, and if you actually do that then there should be a wish to overcome it. Also when you have the wish to overcome it, that you believe you can overcome it. See, this is a determination you have to have first in yourself that you want to get out of it. Because as long as you condone it, it will come back in all kinds of forms, but when once and for all you say no, nothing of that kind because it's a waste or it is not the way that I really want

to be, then there will be something in you that is strong enough at times to oppose it.

Q-B In the past I've really believed very strongly and then I haven't really opposed it, because I would make very strong efforts to stop it, but never let's say for like a week would I follow through with everything that I planned; it's always diverting and then maybe rationalizing it. It's very, very bad...

Mr N All right, you now realize it and you feel guilty. To what extent?

Q-BB To the extent now where I think it's bringing me to feel much more in the moment...

Mr N Well, let's stay where things are. How guilty do you feel? Could you dare to tell it, to say I was like that, and could you stand it if the other person says yes, you are guilty? It was stupid?

Q-B Yes, this isn't my problem, I've...

Mr N Can you? Can you tell God, if that has any meaning for you? And can you stand it if his criticism of you is yes, you stink? This is the point.

Q-B I've never done it...

Mr N This is the point; when you actually can do that, you will change. It has to be as strong as that. Otherwise it remains wishy-washy without any particular desire, you take it as it comes, and you are still satisfied and you just don't do anything about it because you don't consider it important to have to do something. Something in you has to make up your mind that nothing of that kind of junk any longer; I'm growing up and I want to become a man. And really it is that particular problem.

Q-B Yes, I...really can feel that this is bothering me...I can't

even be impartial to it, it has such an affect on me. I know that I have no choice...

Mr N Let's make a pact. Eliminate all kind of excuses that may come up, as I say, by having pencil and paper and so forth, and start tomorrow at whatever it is, even if there are delays to utilize your time. Try to get a feeling about yourself and your time, as if that time is entrusted to you and that you are responsible for it, and it is as if at the end of the day, someone is going to ask you to account for your time. How did you spend it? And if you cannot give a reasonable answer that person is going to have chance and definitely a right to say how little a man are you. All right? It's a go? OK.

Q-C I would like to be able to pick up something that is spoken to me or I tried yesterday to when I was transcribing a tape, I was not aware of any other talk then, to be aware of what I hear and take it down, and yet two or three times I had to go over it, and I always found that I left out words.

Mr N It is when you are transcribing and listening to the tapes? And the tape went too fast?

Q-C Well, we could put it in a way that the tape went too fast. My taking down was not equivalent to the speed, but what struck me most was that I didn't even hear those words because sometimes one can take down...

Mr N It's unfortunate that for a tape you are dependent on the speed. You can't slow it down. So if you realize that you lose a couple of words, it means that you have to give more attention.

Q-C Exactly how do I get that attention?

Mr N You listen to a tape, let's say for ten or fifteen words,

without writing it down, but you shut the machine off and you repeat aloud what you have heard. You see? Don't write. You just listen, and you listen to it intently, as if someone is giving you a telephone number, and you try to visualize probably the digits so that you remember and then afterwards someone says now what was the number, and say 785-3992. Correct. You see, this is what you do by strengthening your attention, while you can listen without having to do anything else. Train your mind first that it can follow for a little time, I say ten or fifteen words, no more (because it's very difficult to do more than that). But at least you can concentrate your attention on that which you want to retain and it will register in your mind and it will help to make the mind function that way. As I say the difficulty is that with the tape you cannot slow down, but you can very easily help it with other people who can read to you, and this is another way of training. Someone reads a passage from a book; you see if you can retain for one minute or half a minute what the other person has said actually. You could read...you can give your account of it and the other person can check and make sure that you have taken account of all the words that have been read; if it is a little too fast the reader can slow it down so that then the speed of your mind can be matched to the speed of the reading. You see? It is one way of training one's mind. Gradually the person can increase the speed and you can increase the speed of your mind. But since you don't have that so easily, you can by reducing the number of words, even if the tape is saying certain things, you can then retain five words, then you can retain six, then seven, then eight; in that way you can train your mind. But you must not do anything else; you must not have your mind also taking care of writing it up. You see? Because

you need all the energy for retaining, and after your mind is a little bit more facile, then you can start writing it up, and after some time the writing speed will be the same speed as your mind speed as the tape speed. All right?

Q-C Yes. I have worked on something else. I would like to know about this. I wanted to know about eating consciously. I tried this for a week, to count to four before eating, if I eat at home or alone, and I was aware that at this stage there was no wish to eat.

Mr N Let's first define what you mean by eating consciously.

Q-C I don't know really.

Mr N Then we can't really talk about it.

Q-C I just tried...well, habitually I eat very fast, I observed this before now...

Mr N That's all right. What would it mean since you used the term, who told you about eating consciously.

Q-C Well, I just...

Mr N Thought it would be nice to be conscious while you eat.

Q-C I wanted to observe it.

Mr N Yes, why don't you? If you eat fast, and there is no chance to observe it, then you eat very slow. You observe an activity. It isn't a question that you like it or not, but you don't have any desire to eat? that which you are going to eat is medicine if that is the case, in which you have no interest or even a dislike; nevertheless you are going to take it. So I would consider eating like that; I would simply eat to be able to observe myself while eating. And I call it the process of eating because there happens to be some food on my fork and I put it in my mouth. And the idea of being conscious is that during such motions of myself, I try

to be awake. That's the only meaning of conscious eating. That is that I am conscious while I eat. Whatever the result may be on the food or in the digestion, that I'm not interested in; I don't know enough about it, only I will assume that when I actually could be conscious and then when I eat, that then because I am in a conscious state, something in me is more alive and alert, but probably this question of being really aware of myself will change my body into another kind of instrument in which my digestive organs also will be changed. But I'm not interested in that; I'm interested only in the state of consciousness while eating, and I'm not defining what will happen when I'm conscious. Now the purpose if I want to be awake while I eat, and I have certain motions like putting things on the fork and knife and so forth and lifting it up to my mouth and starting to chew it, it is an activity of my body. Consciousness would mean that at the time that happens I would become aware of what is taking place as a movement of my body; I become aware of a certain behavior form which I call now eating. When I am aware, that which is my body, and that which is eating, then when I'm conscious, something is conscious, and that I now call I, as if I somewhere in me is observing what my body is doing. That would produce an observation which when it is not associated in any way with a like or dislike of my body, could become, or come very close to an objectivity. And then I would say, that which is the observer is a form of consciousness for me which at that moment when I try to make that effort is part of myself and that part of me is conscious. It does not mean that I am totally conscious because that which is the beginning of my consciousness is a very small part to start with, but nevertheless it has different characteristics and in that particular part

I now call I, at least is now conscious. So while I do this, I can even say, "I eat." It means it eats, but I is aware of it eating. I and continue by trying to remain aware of the motions that are necessary for eating. And that I would consider then an attempt at being conscious while I eat. So eat slow. Don't gobble it down because it is apparently quite automatic. And it is as if you pay attention to it, as if you want to be aware with a certain form of attention so that I can observe you, you send it in the direction of I. And I slow it down so that I can have a little extra energy for that purpose. You understand? And you follow that line of reasoning and what you have to do for it? You see, it is very simple.

Q-C Yes, I was aware of the lack of the wish to eat.

Mr N But the question is what difference does it make? You can even sit and look and stare at your food and you still can be awake. So it is not even a question, "I have no desire to eat my food." What difference does it make. As I say I consider it medicine if I don't like it, or I say it's not going to digest anyhow because I don't want to eat; still I go through the motions of eating in order to give me an opportunity to be awake. All right? So you can try it.

Q-C That was one of the things I noticed when I was performing my task to observe myself when I was eating, that I did slow down considerably.

Mr N Well, can you explain it?

Q-C Only in the sense that I wanted to observe myself and I noticed that I did slow down in order to do it; normally I eat rather fast.

Mr N That's a restating of what you said. Can you explain it?

It's a good thing if you know why, because then you needn't be surprised. I have a wish. This wish is that I want to wake up or observe myself while I am eating. The intensity of the wish, how much I want to wake up is a certain form of energy which I would like to delegate in that direction, and I make somehow the decision for myself that there is energy available for a wish together with all the other energies that are necessary for the existence of my body. You see, the body is always an agency for energies that I either have already or that I receive, a consuming agency. You understand how the body functions? Energies of a certain form, if a certain condition in which a force is produced in me, which force I get as a definite effect in a motion necessary for the force to exhaust itself; and that the force will exhaust itself if it is no longer fed, but it will remain in existence as long as it is being fed. So in that sense any kind of food that I take in represents a certain form of energy for me because my body is able to digest it. By that I mean that I break it down into smaller particles so that that which is in the food as food value is a form of energy for me usually producing a condition of heat or an energy of some form that makes an activity of motion for myself, or whichever way I now want to define this concept of energy. Sometimes I say it is life in me which is supplied by means of food and food is a carrier of that form of life. When I now eat it, that which I keep from the food is the form of life for myself which strengthens my own life force and sometimes gives me extra energy for having something which I would like to do because I'm capable of doing it. Ordinary food, solid and liquid food, simply I digest in an ordinary fashion. Air without any question gives me at certain times oxygen when I breathe in and I exhale nitrogen which I cannot

use. Impressions as we call them are simply that which we receive by means of sense organs of which there are five, and they function in such a way that whenever I receive an impression from the outside world by means of my eyes or that which I hear or that which even is for me touch or taste or smell, gives me at the time when I experience this by means of seeing or hearing a form of energy which is located or lodged first in my brain and then as such, energy is distributed over the rest of my body to feed certain organs that need it. I can say to a certain extent that when I see with my eyes, that which I receive as an impression on my brain in my brain and I call a visual experience gives at the same time a certain function to my eye as an exercise and in that sense it remains you might say alive. Whichever now are the sources of energy that are available in the human body, at any one time that I have a wish or a thought or a desire for an activity I call on the energy which is available and now in a general way I simply say the energy which I now wish to use for that or this purpose I consider my aliveness, to have the wish, to change the wish into an activity or a feeling or a thought. This is the way I keep in balance by the amount of energies from the outside world that I take in, and that which is now converted in my body by means of digesting, and then having available in my body desires for different parts of myself to function, to feed my organs or to have within myself, or to have a certain quantity of energy to call on as if it is in a reservoir, and that whenever I have a thought or a feeling, that I can call on it and it will be supplied. You see, what is really aliveness in a person is his ability to do certain things in order to maintain himself and sometimes to reach a little higher than where he is at the present time, and when that takes on the

form of a desire and sometimes a desire in a certain direction, a desire and a wish because sometimes I would like to eat if my stomach needs some food, a desire to read because my intellect needs a little more food and I read, a desire to have some satisfaction emotionally and I want to be stimulated emotionally by seeing some art or by going to an exhibit or by having a talk with someone about so and so or hearing some music, all of that keeps me going you might say whenever there is any desire on my part to continue with my life the way it is. Now there are certain kinds of ideas which require maybe a little different kind of a channel through which they could flow, and also that the kind of energy that could be available for that should be of a little different kind. For instance when I say aspiration, it is a form of energy which is represented by a desire, but it is not a desire that is as low to the ground as an ordinary desire to have a drink of water, and I start to distinguish between different kinds of energies, some that I call a little higher or lighter and some that are heavier, for certain definite purposes. The wish to wake up is also a desire of a certain kind. But it is necessary to have energy for that purpose particularly suited for that which it could accomplish. Within myself there is the possibility as an intricately tremendous human body that energies of a variety of different sources could be converted in me into energies which we call energies of different energy rates. The rate of an energy, the rate of vibration of an energy is represented by a certain rate of vibration, a vibration is a result of something moving around in a circle and at the same time moving away in a progressive line of let's call it a time duration--I don't want to go too far into detail about that but I can understand that whenever a certain string on a piano is struck by a

hammer, that then it starts to vibrate and because of the displacement in the air, it causes a tone which I perceive as a sound through my hearing apparatus, and dependent on how this string vibrates and how many vibrations per second it produces and of course dependent on the intensity of the hammer, how it strikes and the kind of way the string is made up, it will produce sounds of different kinds, and the lighter the sound is the more the rate of vibration there might be because the string is a little thinner the more I will have sounds as vibrations reach my ear which are of a higher note. The conversion of oneself in human body with all the different kinds of energies that are received through three different kinds of food is like a melting pot in which certain things can take place and where again because of certain things which I happen to conceive of as desires or as thoughts, that under the influence of that certain glands start to function in a certain way which affects the energy available for myself. This is a complicated process of course physiologically speaking and there's no use going into detail about it but I know that at certain times in my life as a result of being affected in a certain way and receiving in that sense a certain quantity of energy that it can be changed over, converted into a form of energy I call now aspiration, that is, aspiration towards something I want to reach regarding the outside as an aim, a different form of energy but in the same kind of direction; where the energy now is again of a little lighter density, is of a higher rate of vibration is called an inspiration. It creates in one something of a state which is not necessarily of an aspirational force but can nevertheless create in me an inspiration towards that which I wish to become as growing into a possibility and sometimes

we call it a wish for further evolving or evolution. Work on oneself belongs to that kind of a category, and for that reason that whatever I now try to separate out as different forms of energy, in general I would say that part of it could be directed into the area of wishing to become conscious, and part still will have to retain the ordinary function for which it was taken in and has to maintain myself in an unconscious state, and by that I simply mean for the maintenance of my body as it is on earth. Now I know that when I have the wish to work a certain quantity of energy could be available and is necessary. I don't know the quantity because there are no particular experiences, but when I have a wish, I also know that dependent on the intensity of that real wish, that I will try to get as much energy in that direction in order to accomplish the intention of trying to be awake. When the wish is real, and I realize that what I am doing in my ordinary life requires too much energy, I almost automatically will throw off the energy that is flowing in that direction in order to accomplish my purpose in trying to become awake. And for that reason I will slow down knowing that I will not spend as much energy as I usually might in order to fulfill my real wish, my task of wanting to become conscious. You see, this is the explanation of why when I really wish to wake up of course I will slow down because I know that I don't have enough energy for it, and that would be a way of saving a little bit of energy for that purpose. There is a certain equilibrium between the amount of awareness I can be in with the amount of energy that I will allow for my unconscious forms of behavior.

Q-D Are you saying that if I were more capable of being awake I could have eaten fast and observed myself.

Mr H Yes, whenever one is more awake and one has gradually built

up what I mentioned a little while ago, this particular I, whatever it now might mean-- in the terminology of Gurdjieff that building of an I constitutes that which is potential in man to make it grow up and become an actuality. I say it is the beginning of I because it leads to it. It is not I as yet but only ultimately when the formation of all three bodies exist in man and that the purpose of work would be that certain forms of energy go for the possible completion of that which is a soul or an intellectual body in man. Depending now entirely on that and on the strength of the resulting bodies that then that if it were possible to exist in man in a more complete form of further growth and having accomplished the development of such bodies, that could become of tremendous strength if it could become united in one aim to make that which is my personality conform to the possibility of living on a higher level of being. Therefore whenever there is this I, this I now would be in the full sense of the word, the unity of these three full grown bodies, that then that I takes over and becomes, you might say, the manager of that which is my ordinary life on earth. As a result then having such strength, it will be able to remain awake, but on its own strength regardless of that which takes place around it, and that that which it could continue to observe would be the manifestation of the body whatever it may be, fast or slow. But let me say immediately this is an ultimate aim because when I try by experience I know I am licked, and whenever I may (be awake for one, two, or three seconds, as soon as I start to speak up, activity of my body, I lose myself completely. So that ultimately there is the ultimate aim of that which should be a real man, a harmonious man and on this side a man who is poorly struggling with just a little bit of an intention of wanting to be awake perhaps for a couple of seconds. There's a tremendous road of development in between.

Q-D There were a few seconds there a couple of times when my senses seemed sharper and the food seemed more real, the taste more, the odor and so forth, would you say that was part of being awake?

Mr N I think it is a heightened sense of oneself; I think the road to becoming awake is really subject to many different kinds of changes which many times are a little bit more gradual and they belong to the possibility of an opening or an enlarging of one's world in which one usually has lived. So that the desire to wake up will start by really an increase in the alertness or a noticing of certain things, and in that particular period, that which are the organs of a person are sharpened; they become more alert to the possibilities for which they originally existed. I'm quite certain that that which I now represent as a wish, as an energy which I have is not necessarily the kind of energy necessary for the building of an I, but nevertheless is energy which remains available for me when I make this attempt, and then, I wouldn't say I settle for something a little less, but at the same time I am much more open and alert to the possibilities of myself and in that way I have belief in that which could exist instead of being asleep. There is a great change between a person who is asleep and doesn't know it and a person who is asleep and knows it, and the difference is exactly the increased alertness to oneself. Every thing that I do in ordinary life, everything that is an organ, that is part of me as a personality either in the form of the physical or the feeling or the intellectual center starts to take on a little different coloration and the sharpening is really an increased rate in its own development of living. The enlarging of the world simply means that it becomes more and more possible to receive

impressions of the different kind which always have been closed to me, and when I am now in the state of alertness then I could compare it a little to waking up more or less in the direction of atwilight. One can be very happy about it because it enlarges the world only it is not being awake, not in the sense we mean it. It is a step leading towards it.

Q-D Could I have another task?

Mr HBI don't think you're through with this one really. I think at the end of the day you could try to write up honestly the attempts you have made as an effort to try to be aware or awake. That you honestly can say at that time not that you thought about it or that you felt in the right direction, but that you actually made an attempt to consider yourself objectively, and by that I mean primarily now that you tried to become impartial with the activities of your body. You understand that as a task? That you write up at the end of the day what actual could be a truthful statement. You see, you will walk through the day a little differently because you know that at the end of the day you have to give a certain a accounting, and you also know that it will only count to your credit when you actually have made an attempt to wake up. So now when you have that as a task, you also know that during the day when you happen to think about it, that you also should make an attempt to try to be awake. You understand it? And also it will help you to be honest, really to question if you were awake, and many times you will not be able to decide. But as long as you keep on questioning. All right?

Q-E Would you talk a little bit Mr Nyland about the relationship between establishing a strong feeling about what you will and will not tolerate in yourself and impartiality.

Mr N Are you working?

Q-E Yes.

Mr N How? What have you done? Regarding work?

Q-E Well, mostly I was trying to observe myself whenever I can think of it.

Mr N When? Today, when?

Q-E Today? As I was coming home on the subway, and going to work, several times today...

Mr N Where were you? Describe the place, where you were when you woke up.

Q-E I didn't say I woke up; I said I tried to...

Mr N Yes. OK. When you made an attempt.

Q-E I was sitting on an empty seat in the car and there was a train coming from the other direction and making alot of noise, and certain signs were...

Mr N What station were you at?

Q-E Canal Street.

Mr N You remember that? You remember it very well? When was the next time?

Q-E It's difficult...

(coughing)

Mr N Would you like some water? Get some. When was the next time?

(impossible noise) You know I want you to be much more precise, because it is silly. When you said I worked on myself today; I don't believe it. It is a phrase. And I want to appear to myself that I've done something, and in reality I haven't done a thing-- only I happened to think about it a little bit, and perhaps one moment I can remember. It's not honest. It's not work. And it will never get you anywhere. And then the question about what's

the difference between this and that, blah, blah, blah, blah, why?

Q-E Because that's a real question; it was a real question.

Mr N No, no. The question is, I asked you how much do you work? If I know how much you work, I can give you an answer. But if you don't work and don't even know about it, it is silly even to answer you; one answer is just as good as another. I can send you this direction or that direction with any kind of an answer, but it won't help you. It just amounts to just a couple of words or a couple of words. What I'm trying to say is either you try to work and you change your interest and your curiosity into the actuality of sitting down for five minutes in the morning devoting it to the possibility of I wish to wake up, and to go through a certain exercise maybe of walking up and down and of doing something about yourself, not just here say..

Q-E I do that sometimes.

Mr N Sometimes. Let's be honest.

Q-E Once a day.

Mr N OK. All right?

Q-E I start to walk down the street and....

Mr N And then? And then? You see you don't know. You don't know enough about it. It is not that I expect you to, because I know the failures of human beings, in all of us, it's not just you, everyone in this room is exactly the same way. It's a little bit of heresay;; I have energy, I get up in the morning, I have such a good day, and I say blah blah, it doesn't mean anything at all. But if I can pin it down, and say when I put on my left shoe, and I tip it, and I got up and at that moment I had a picture of myself, when I got up, then I saw this body moving, that's different.

When I gave him the task to remember himself during this evening, and ask him honestly at the end how often, it will be very, very few times that I'm sure he's making an attempt. But you see, we pay lip service to these ideas, and we don't think that anything is involved; a great deal is involved. The honesty that I want to use whenever we talk about trying to become conscious, and to take it almost as I would take a medicine because I know I'm sick, or I know that I need it, or I know that I really am not alive unless I become conscious; that is what gradually it should be, but at the present time it's a little bit of this and that. I'll give you a task if you wish, and I'll hold you to it. Fifteen minutes during the morning you sit quiet; you can get up ten times during that time, walk around the room or wherever you are, not doing anything else but just walking, and during that time you try to get hold of yourself to try to wake up to whatever extent you understand that and to be impartial to your walking, sitting down again, getting up again, sitting down again for ten or fifteen minutes, constantly having this one thought in mind, what is meant by being awake to myself, what experience do I have regarding real awareness. If you want to do that I'll answer all questions you like. All right? And this applies to all of you. And the reason why you don't ask good, decent questions is because you don't work. And this is something that you must realize that when you come to Monday you must have some information about what is the application in your own life making an attempt to wake up. Such are the days you could describe, and that then, something that you could communicate of yourself towards someone else, wanting to describe it; you will very often come to the conclusion that you are really afraid of saying it because it is not the truth. But you

don't have to say it and you think to yourself that you have worked, and when you have to say it aloud, you will really think twice and probably three times before you will honestly say that you have worked on yourself that day, and still this is the requirement for Monday. I'm not talking as yet that you know how, and I'm not talking that you can describe this kind of a state or what the result is and what it has enabled you to do. All I ask is that you put into practise that which we talk about as theory. And you get away from the theory by making it practical and thereby clearing your head so that something else can be put in, and the only time when one can really answer questions is when the mind has been changed a little bit because something else is taking the place of knowledge and it is the question of understanding. When that occurs you are entitled to have certain questions answered, and otherwise I shouldn't even answer them. But every once in a while I talk a little theoretically about the possibilities for yourself in order to give a perspective so that maybe you have a desire to want to continue, but really you don't get anything out of it and you sit, you sit, like a bag of potatoes, or sometimes like a sponge; you just sit and soak it up. And really it is not right, because there is much more involved if you realize what your life is worth and how god damned asleep you are. Now maybe that is a state that is preferable, and maybe it would be very, very good if you don't know even what it is to wake up, but then of course you don't have to pretend and you don't even have to come here because you can enjoy your ordinary life any way you wish. But when you come here you have to hear the truth; that you are asleep and that you are a machine and mechanical. Even if you don't agree with it, you are. And if you want to wake up, you

have to make an effort, and it isn't going to be given to you and God is not going to give it and neither will Mother Nature. But an attempt has to be made in a very simple way at what you understand as work, and even if you work once during the day honestly, then at least you know a little bit of the taste what it is to go against the grain or to do something that is a little unusual, and maybe at such a time you have a little experience which will enable you or maybe it will stimulate you to do something more about it. But don't just sit, it is not right. So maybe now that I have said that, maybe you feel very guilty, and maybe you will say something next time. Well, if you say something next time, let it be honest, a report about your attempt, and that you really can say I have made an attempt, and I have that kind of a task, and I report on the task, I was stupid and I couldn't do it for this and this reason, but I did the task at a certain time and this was the result. Not vaguely. And this remark about slowing down, it's right; that's why I answered him at length, to give him a little perspective what takes place in a person. And I could have said yes, of course, you slow down, of course, that's in the nature of it. No, I want to tell him why so that he can use it; next time when some phenomenon takes place that he can face it and he knows what must take place in him. But you see that is a question of an actual experience, but this here of this and that and there are no theories anymore involved. You know, all of you know what is required; I've said it thousands of times. Did you try to be objective to your physical behavior? And when did you do it, when did you make that effort? Today, for instance? Go back and talk to your conscience, when did you make an attempt? What will you do tomorrow? Same old stuff? Ordinary professional business?

Losing yourself? Forgetting yourself? And making an excuse and not suffering? Not at all. Not even feeling guilty. And still that is the thing that should gradually develop in you, some feeling of guilt. I have not done what I should have done, and I'm getting one year, one day, one month older. God doesn't punish that way, and that is why we are lazy, and we can get away with it in ordinary life because Mother Nature is not interested in you waking up. And so what is there to help you? Just a little bit of a conscience which sometimes doesn't even operate, and maybe I have to have a special kind of ear to be able to listen to it, and to say What is it saying? Maybe it says wake up, maybe. It should fill you with questions at the present time. When you work all kinds of things could come up. Here I'm faced with this and that kind of event in ordinary life as an experience. What do I do? From the standpoint of work, from the standpoint of Gurdjieff? If you're really interested you would want to find out, but the fact that you don't, that you don't ask, simply means that you don't work, and is it my fault? It probably is. Because I talk and talk and talk and I don't tell you every once in a while how necessary it is; I let it go, and perhaps that's wrong on my part. And if it's wrong and I see it is wrong then I tell you. For heaven's sake, work. And do something. I'm not a judge of your work, and only to the extent that you ask questions, and depending on the kind of questions you ask, on that will depend the kind of answers I will give you. And I'm not going to overfeed you and I'm not going to tell you things that are at the present time absolutely harmful for you, and too much theory is harmful; it is a substitute. Work is a simple affair, difficult to do, but you have to be honest in wishing to try it. All the blah blah that we do in ordinary life and that is so satisfactory because you can put a book down

and not do anything about it and it's not going to hit you in the face; that is so nice about a book; it goes on the shelf and there it stands. I wish there was something really in this kind of work that really started your conscience to work and then it won't let you sleep anymore. The meaning of Anoolius, this is a task for you each day, to try to remember the meaning of Anoolius. If you don't know what Anoolius is, you better read it up in All and Everything. Anoolius is the little planet on the other side of the moon which keeps the moon in balance with the earth, and the meaning is that it will not allow me to sleep. Why is it on the other side of the moon? Because it happens to be the growing point of what is called the ray of creation, and it grows. When one actually wishes not to sleep something in one, that is, one's Anoolius, is trying to wake up to the fact of one's existence, and in wanting to grow, it wants to move up towards that which it really came from in order to leave its place for something that could grow further. Anoolius means that each morning you have a certain state in yourself in which you try to remember the purpose of your life, of really what is the reason you were born, and why you happen to be on earth, and that it is not so easily settled by that it is a human life that has to live and has to fulfill its particular different functions of being a human being, because if it's that and it's only that, then forget about Gurdjieff. But if there is something in you that is still inspirational, for which you have a form of energy and that form of life wants to express itself in a certain direction, that perhaps by means of work you will accomplish something for that little Anoolius in you, that then you set that Anoolius free, and then that Anoolius starts to take you and constantly remind you not to fall asleep, and not to allow this ter-

ribly lazy body of yours not to be satisfied with the condition in which it is and of course in which it will die if it doesn't do anything about it. You have a responsibility for yourself if you wish to become a man, to grow up, you have to take that responsibility for the possibility of using that which you have not for just the purpose of maintaining yourself; that will take care of itself; as long as your lungs are breathing it is all right, your blood will circulate, and of course nothing will keep you away from trying to get your food and ordinary tripe, you would even commit a murder if you would have to be hungry. So I'm not talking about that, that is natural, that takes place without your knowledge even. I'm talking about what would make you a man, because that which you are as a man in ordinary life is really not a man, and you must know this if you happen to think about it, and if you consider yourself in that kind of state that you are, and really not make any bones about it, because one is unconscious and you lose yourself all the time. You are never, never present to yourself. The attempt to try to be present is the attempt to try to bring to the foreground Anoolius, and you might say to wake up in such a way that you put it in front of you on the table and you sit and you stare at it and say what's the meaning of this to me? Can it speak, can it sing, what does it sing, it says don't fall asleep. This is your task for ten minutes to try to remember that early in the morning, that there is an Anoolius and that you have to remember it to try to be awake, because otherwise Anoolius will leave you if you are simply too sleepy and don't want to wake up, Anoolius says what's the use? And Anoolius disappears again. Also I would like to say that Anoolius only appears for a certain length of time and then it gets disas-

ted and it will never appear anymore in your life. How long that period is, you don't know it, and perhaps it's good that you don't know it, and to some extent you can see the signs on the wall; that is the meaning of getting older a little bit and already dying in many of the different functions of yourself. As soon as you feel laziness creeping up on you, the desire to take the line of least resistance, of having someone else do it instead of you yourself, or you think that while you do it, you're getting a little too tired, you cannot, and you get out of breath, and you hate it, all these things are an indication that gradually some of the things in you, particularly the certain centers, that they die off already while you are still walking around and you become a nice little walking corpse. It's a process of crystallization and how fast it will take over you, and then perhaps when these crystallizations start to take place that there is no way of dissolving it, that is the time that Anacoline will leave you for good; it will disappear within the inner regions of yourself and you will never be able to uncover it. This is the risk you run. How fast it will be there, that will be up to you, you find out, there is a time limit. There is a time limit in the beginning because one doesn't have enough material to work with. Little children should not be bothered by work. But as soon as you reach a certain maturity you are ready to do some work on yourself if you possibly can and not to assume that it will always continue in the same way. There is going to be waste and there is going to be friction and there gradually is going to be a dying off, and then a little bit further, where does life stop? Maybe it starts at fourteen, maybe it stops already at fifteen, who knows? I would almost say the time is quite short, much shorter, much and much shorter than

you think. Because this crystallization process takes place because Mother Nature wants it to; she wants you to stay asleep; she doesn't want you in a state where you are like a black sheep, suspecting that perhaps something will happen to the sheep, not for the purpose of having lived, but simply for the purpose of being fat so that you become nice, good lamb and good meat to eat, while that what one calls oneself, a human being, considering himself superior, not an animal. But you see, this kind of a thing has to penetrate, and you have to feel it in your bones; it has to become part of you so that you will say I will not let it go even if you cannot work, even if there is an inability, even if there are obstacles, that your attitude is right, and it is that as if you could be free at some time in the future, hoping that then when you are free, that there is then enough material in you that you then could utilize for your purpose. But you must start now and not later. Don't postpone; everyday it will be worse. The next day it's twice as difficult as the preceding day. And if you don't believe it, postpone it until you cannot do it any longer, you've reached the limit. But you see we talk about work; then it has to be work, we don't talk about theories or a nice little bit of this and that for a tea party; we can do that on Wednesday; I don't care. But on Monday I care and surely on Tuesday I care very much; that is the difference, and when you want to allow yourself to come here on Monday, then you are under that kind of an obligation. As far as I am concerned I will exact it from you because that is the only way that you can get real value from that which you are listening to and that which then could encourage you to try to become a man, that becomes your duty. Not for nothing, that Gurdjieff calls it Parktdog Duty. It's an obligation, Parkt-

dolg, you don't understand that, of course, so you say it is observation with participation--that's the meaning of the first part of the word. That is the duty of man, to wake up, to become through observation, impartially, and that with this impartiality he can take part in his ordinary life and remaining awake make of his ordinary life an extraordinary life, change his personality from that which it is into an individual one, an individual one as being on a different kind of a level so that if that kind of individual is still running around in a mortal body, when he dies, he does not die, because that which is belonging to him, as belonging to a higher region of living remains in that state and he doesn't at that time need his body anymore. If that is not your kind of an aim it's all right--there are a lot of little aims that you can apply in ordinary life, but give it a certain substance and perspective for yourself so that you know where you are and what you can expect of yourself if you wish to work, and what the aim could be so that you can define it in some way or other, that whenever the circumstances are a little different, that at least you can answer your own question. But there must be questions to learn how to formulate and to find out for yourself how little do you know, and maybe to get an inspiration out of a kind of answer when it is based on a question that really means life to you. I don't want to say too much about it; I already have said probably too much, and whenever I say too much you forget what I have said in the beginning. You go out of this room with the idea that now work has to be done, and it is not wishy-washy, and it is not blah blah, it is real, and this is the expectation that I wish, I'm telling you. I'll be here two more weeks and then I'll be away for some time so this is the beginning of this to prepare. Last

week I said when you have questions, ask questions, that you have still an opportunity before I go that at least I can help you to formulate and perhaps give you some kind of an answer that will help you more. But you have to use it. Who knows? Maybe I won't come back. And then what? And then, What? At the present time. It's not that it is not possible for you to work, of course it is, and probably there are other people to whom you can go--I don't know...I'm not interested in that, because here we are as a group and this happens to be my responsibility because when you come you come to listen to something and not to hear me just talk. I'm sitting here because I want to tell you something for your own good, for your benefit, that you actually will start using it, and that then your life will take on some meaning and that you will change in some way, and for the good, I hope, because you will have more understanding and more possibility of discriminating between that which is really right for you and what isn't. So we'll leave it at that, and I'll see you next week and in the meantime try to consider this, try to remember Ancoelius early in the morning and if you want to write out what it gives you at that time and how clear you are about yourself and what you plan to do during that day, and that you really then have it in mind every once in a while that it does come out during the day on a little slip of paper that you put in your pocket book or vest pocket or wherever and take it out with your handkerchief and it says Ancoelius and you say Oh, Yes, my God, I have to work. Maybe it will help you. At least I hope it will. Good night, everybody.